THE MYSTERY OF INIQUITY,

Discovered to work in the children of disobedience.

Whereby the pretended Godliness of *Schismaticks* appeareth, to be the greatest ungodliness.

IN

A Cathedral-lecture at St. *Peters* in *EXON*.

By ARTHUR BURY M. A Some time fellow of *EXON* Coll. in *OXON*.

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2 Cor. 11. 13, 14, 15.

For such are false Apostles, deceitfull workers, transforming themselves into the Apostles of Christ.

And no marvel, for Satan himself is transformed into an Angel of Light:

Therefore it is no great thing if his Ministers also be transformed, as the Ministers of righteousness, whose end shall be according to their works.

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To the Right reverend Father

in God

JOHN Lord BISHOP

OF

EXON,

All ſpiritual and temporal happineſs be multiplied.

Right reverend in Chriſt,

WHen the Lord turned away the captivity of our Kingdoms, then were we like men that dreamed: The greatneſs of the felicity, the ſtrangeneſs of the means, the inſenſibleneſs of the manner made us diſtruſt our very

A ſenſes.

ſenſes. When we ſaw the Church immediately after her return from the wilderneſſe, furniſhed with ſuch *burning and ſhining lights*, that it is not eaſily decided whether the promotions or perſons are moſt dignified: then were we like men aſtoniſhed; then did we admire the goodneſs of God, and the force of truth which ſpight of ſo many years perſecutions and tentations, preſerved ſuch multitudes undeluded, & uncorrupted. When we heard that your Lordſhip was appointed to be *the Angel* of our *Weſtern* Church, then were we like men tranſported, then did we magnify the Wiſdom of his Majeſty, in committing the government of ſo large a dioceſe to a perſon in whom zeal & knowledge,

ledge, learning & wiſdom, courage and moderation had mingled themſelves into ſo happy a temper, as to render him one of the moſt eminent Patrons of the Church in her afflictions, & worthy to be numbred among her moſt eminent paſtors in her proſperity.

But our wine was cooled with water when we heard that your Lordſhip took too deep apprehenſions of our diviſions, which reſentments will ſoon confeſs themſelves to have abuſed you, when you ſhall find the far greateſt part of the factious mewing their impudence with their hopes, and forſaking the withered thiſtle for that *tree which though it were cut down yet ſprouteth again*.

It is not indeed expectable, but in ſome greater Towns where the wealth

wealth, and numbers of their diſciples ſhal tempt them to expect more profit, and reputation from their obſtinacy, there will be found ſome venemous ſpirits who will entertain his Majeſties gratious condeſcenſions as they did his bleſſed Fathers; that is, as fire doth fuel, not to be ſatisfied, but emboldened; For their obſervation is purblind, who perceive not that the *Ieſuite*, and *Puritan* agree (as in many other their worſt practices ſo eſpecially) in this, that excluding all others beſides their own party from any title to heaven, they call a rigid inflexibleneſs, zeal, and Chriſtian moderation, lukewarmnes.

But if reaſon do not abuſe us we ſhall find, that when mens troubled humors ſhall ceaſe from fermentation, their underſtandings will become

come so much the clearer for their past disturbances, and able to read those bloudy characters wherein the dismal effects of Schisme, are largely written by lamentable experience upon every family of this Nation; so that being thus doubly taught, not only by S. *James*, but by woful experience, they will not hereafter be so apt to kindle, if the *Incendiaries* should again scatter their *fiery darts* from those mischievous tongues, which *set on fire the course of nature and are set on fire of Hell.*

Towards which consideration I offered some light in this Cathedral which for some yeares suffered a Schisme in her very fabrick, by a division in her body and preachers, and a market in her cloystures.

It was not (sure) the worthiness but

but the neceſſity of the diſcourſe, which moved thoſe hearers to preſs me to this publication, againſt whoſe importunity, I could not harden my ſelf without falling under that condemnation, which I proved to belong to them that ſtrive with their ſuperiors.

And being come ſo far, I was eaſily encouraged to make another bold ſtep, and preſent it to your Lordſhip; that the firſt addreſſe which you received in quality of our Biſhop, might bring you an omen of good ſucceſs in your charge, an earneſt of the far greater ſervices which you may promiſe your ſelf from many others, equally unknown, but far more able, and an opportunity for an early proof of your goodneſs by pardoning this boldneſs of

Your Lordships moſt humbled ſervant. A. B.

IAMES 3.15.16.

This wiſdom deſcendeth not (or, This is not the wiſdom which deſcendeth) from above, but is earthly, ſenſual, Divelish. For where envying and ſtrife is, there is confuſion and every evil work (or unſetledneſs and all miſchief.)

THat the *Myſtery of Iniquity* wrought in the Apoſtles days, one of themſelves complained: but what it was, is it ſelf a *Myſtery*. If we conſult their own Epiſtles (which, as they are the *Oracles of God*, ſo muſt needs be the beſt interpreters of the inditers meaning) we ſhall finde great reaſon to conclude that it was the Hereſy of the *Gnoſtiks*; thoſe *falſe Apoſtles, deceitful workers* that under pretence of extraordinary *Wiſdom*, emulated the Apoſtles, peſtered the Church, and ſeduced many of the weaker ſort into faction. 2 Theſſ. 2. 7.

Of thoſe troubleſome men every Epiſtle complaineth, and this chapter eſpecially ſetteth forth both their *Iniquity* and it's *Myſtery*.

Firſt he endeavoureth to cool the ambition of their leaders, by ſhewing that the Office of a (*a*) *Teacher* which they ſo greedily ſought, carried with it more danger then honor: and every one had already enough to anſwer, *for in many things we offend all*, ſo we need not inflame our (*b*) account. Which it will be extremely difficult to avoid when we are Teachers, ſeeing it requireth the greateſt wiſdom and care in the world to keep the *tongue* in order. (*a*) Διδάσκαλοι. *v.* 1. (*b*) Μεῖζον κρίμα λημψόμεθα. *v.* 2.

You muſt not judge of the tongue by it's bigneſs *v.* 3, 4, 5.

it is indeed little in bulk, but great in effects. The *Bit* is but ſmal in compariſon of the *Horſe*, and ſo is the *Helm* in compariſon of the *Ship*, yet able to *turn thoſe great bodies; ſo is the tongue among the members*, and ſo are the offences and miſchiefs which the tongue draws men into, leaſt in appearance, but greateſt in conſequence.

v. 5, 6, 8. From how inconſiderable a ſpark is a whole city brought to aſhes? How little a quantity of poiſon will infect a whole meſs, and deſtroy a luſty man? Such, ſo deſtructive is the *Iniquity* of the *unruly* tongue.

(c) Δικῆ. It is *as unruly* as pernicious, Man that (c) *tameth* or at leaſt *maſtereth* all the ſeveral inhabitants of the air, earth, and water; yet is not ſufficient for this task; ſo we are doubly obliged to beware how we adventure upon that imployment where we ſhall be expoſed to the many temptations of falling into thoſe ſins of an extravagant tongue, whoſe Iniquities are ſo exceedingly, both miſchievous and inſuperable.

This may perhaps ſeem a *Myſtery* that there ſhould be ſo vaſt a diſproportion between the bulk and effects of the tongue: But there is yet a greater *Myſtery* behind. Hitherto the fire or poyſon may vye with it: but there is another *myſtery* wherein the whole world cannot match it with a parallel, It is a ridling miſchief. What *fountain* is

Ἐκ τῆς αὐτῆς ὀπῆς. v. 11, &c. that *which out of the ſame hole caſteth forth ſalt water & freſh, ſweet water and bitter*? What root is that which beareth branches & leaves of one ſort and fruit of another? What cauſe is that which produceth contrary effects? The Sun indeed hardeneth clay & ſofteneth wax, but he doth not beam out heat and cold; the difference is not in his light, but in the objects which receive it.

v. 9. But the *tongue* can at the ſame time *bleſs God and curſe man whom God made like himſelf* and to be loved for his ſake. You cannot finde in all the creation ſuch another: the *heart* of man it ſelf which is comprehenſive and *deceitful above all things*, yet is deceived if it think it can do this. *He that loveth not his brother whom he hath ſeen how can he love God whom he hath not ſeen*? The tongue

1 John 4, 20.

can

can really bleſs and curſe: but the heart cannot really, it may feignedly: the love of God if true, will expel the hatred of our brother, if this dwell there, the other will not; however the ſtock and branches and leaves ſpeak a *Fig*, yet the fruit declares an *Olive*. Talk of *Wiſdom* and extraordinary gifts? and yet ſtir up *Diviſions* in the Church? Pretend the *love of Chriſt*? and yet live contrary to his *Example* and *commands*? *Theſe things ought not ſo to be*. If you will be Chriſtians indeed, let it be known by your *Love*, let your *Wiſdom* appear by your *meekneſs*. For if you nouriſh *ſtrife and envy*, all your pretences of religion are but ſpecious *lyes* and vain *brags*. *Love* is of *God*, and *malice* of the *Divel*, Chriſt taught you to *learn of* him to *be lowly and meek and finde reſt*, but faction deſtroyeth the peace and happineſs of mankind, and therefore, *This is not the wiſdom which cometh from above*, &c.

Thus we ſee the greateſt cheat in the world detected and arraigned. In the 15. v. his diſguiſe pull'd off, by ſhewing both *that he is not what he pretendeth*, and *is what he moſt profeſſeth to loathe*. In the 16. *verſ.* he is indicted as the moſt pernicious malefactor in the world.

First His cheat diſcovered by ſhewing his fountain.

{ 1. Negatively, *not from above*. }
{ 2. Poſitively. *It is earthly*, &c. }

2. His crime impleaded by diſcovering the ſea of *confuſion and miſchief* which he bringeth upon the world. And theſe are the two Offices of the 2. verſes of my Text. In proſecution whereof, what ſhall I do? ſhall I exerciſe the ſame vehemence as my Apoſtle doth? I muſt then exſpect to be my ſelf accuſed of contentiouſneſs even while I ſpeak againſt it. Shall I then uſe gentleneſs? I may more juſtly expect to be cenſured as an unfaithful Sollicitor of the cauſe of God and his Church. I will endeavor to offend on the better ſide: And if I ſhall then be accuſed of bitterneſs, I will appeal to my Apoſtle who is far more invective: If of coldneſs, I will appeal to him too; who hath taught to beware of ſtrife: ſo

I ſhall on the one ſide imitate his ardour, or on the other practice his Doctrine.

First then for the diſcovery of the fountain, and that Negatively. *It cometh not from above*, cannot ſay to God as *David* did. *All my Springs are in thee.* God is called in the Abſtract *Light* and *Love*, He is called *Light* with ſo much ſolemnity as will hardly be matched; and we are told after great preparations, that this is the very ſumme of the Goſpel. He is called *Love* twice in one Chapter of the ſame Epiſtle. And they very well ſet forth each other.

Pſalm 87.7. 1 John 1.5. Chap. 4. 8, 16.

The proper Office of *light and Love* is to reconcile the greateſt enemies, multiplication and union. They are both the greateſt multipliers and uniters. The greateſt multipliers, for it is the proper work of *Light* to *Shine*; that is, to multiply, and furniſh the world with it's ſelf. The Sun is ſuch a Fountain as to ſtream out his light on every little atome of every ſide; and every beam like the Fountain multiplieth into new beams: ſo that whether we believe the Sun to be the Centre of the world, it is admirable that he ſhould extend himſelf to every atome of ſo vaſt a Circle: or, if he be not the Centre, it is yet more wonderful, that his light ſhould reach the moſt diſtant Star and from thence return again to ſhine upon the earth: *Light* is the greateſt, yea and the onely multiplier: every ſeed multiplieth by reaſon of a ſpark of aſtral fire kindled in it, which if it might be husbanded would fill the whole world with it's poſterity: As *Light*, ſo *Love* too is *ready to diſtribute, willing to* communicate.

Again, the beams of light do ſo ſcatter themſelves abroad as to keep cloſe together; not the leaſt piece of the air, where they do not embrace each other, unleſs ſome groſs body force a ſeparation; and even then they uſe all poſſible diligence to meet again. And this doth *Love* too, *If it be poſsible, as much as in it lyes, lives peaceably with all men.* Thus *light* which *Plato* well honoured by calling it *the ſhadow of God*, ſetteth forth the

Divine

Divine *Love* in it's two great effects, *liberality* and *peaceableneſs*. Which will more particularly appear if we conſider him manifeſted in each office of the three perſons. As *creator, redeemer and ſanctifier*, we ſhall finde that *Love*, not *ſtrife*, cometh *from above* from the *Father, Son and Holy Ghoſt*.

1. Firſt, As Father and creator, *God is light*, and being ſo, multiplied himſelf in begetting a world from himſelf. *Love* was the procatartik, *Light* the inſtrumental cauſe of the creation. Which the Divine word deſcribeth to have been performed after this manner. *In the beginning God created the heaven and the earth. The heaven* as the principle of light and heat, and life and beauty and love: *The earth* as the principle of darkneſs and cold and death, and horrour, and hatred: And thus it was. Geneſ. 1.

There was darkneſs over the face of the deep, vaſt Abyſs: *and the Spirit* of light *moved upon the face of that liquid* Chaos, and in a moment compaſſed it round, and ſo diſtilled it that the purer parts drew toward the light, and the groſſer fled from it: The purer made that *light inacceſsible*, which is the throne of God *the third heaven*: *and the evening and the morning*, that exalted *light* and that *baffled darkneſs* were *the firſt day*. Then the Spirit *of light* did again diſtil the now darker reſidue of the *Chaos*: and refined its better part into the ethereal heaven, the manſion of the Sun and Stars, but this ſecond days work is not expreſſed to have any bleſſing becauſe the ſecond number breaketh *unity*. The Spirit of *Light* the third time invaded the yet *darker deep* and diſtilled the better part of it into air, the reſt remaining a thick water with a *caput mortuum*: ſo all the darkeſt and horrideſt parts of the *Chaos* flying the *Light* were precipitated to the Centre, and being not capable or not worthy of a new diſtillation, the waters were ſo removed that ſome parts of the earth might receive the *Light* and furniſh bodies for ſuch *living ſouls* as the heavenly influences ſhould kindle. Thus we ſee in the work of *Creation* the beſt ſtill kept higheſt, and all the darkneſs of the Abyſs fled to the Centre.

And

And as the world was created; ſo is it ſtill preſerved by *light and love*, which is the univerſall ſoul of the whole, knitting the higher parts with the lower, and maintaining life here with the continual influences from above; and again tying the lower with ſuch a band of love, that all conſpire the mutuall good. This I might largely prove, and confute the vulgar Philoſophy which dreameth of a continual war between the elements, and fancieth privation a principle of generation. But I may fear to have already wearied ſome readers with theſe abſtruſer conſiderations. I ſhall only remember this, which every unlearned man may obſerve, That the very air and water have ſo much love as to forget their own intereſt, when a neighbour ſtands in need of their help. *That* will *deſcend*, and *this* will *aſcend* to ſupply a *vacuum*; which is the *communicative part of love:* and again, if the arrow or the ſhip make a violent diviſion they preſently haſt to come together again, which is the *unitive part of love.* Only the *earth* is void of both parts of charity, it *will not communicate*, but ſticketh to it ſelf, and as far as it can prevail freezeth the water to the ſame ſelfiſhneſs: nor it *loves not union*, but unleſs it be glued together with ſome moiſture or hindred for want of place, it crumbleth to pieces, and all the love it hath even to it's own children is kindled in it by the influences of heaven.

Thus from the work of *creation* (which ſheweth that as any thing is higher ſo it proportionably is filled with *light & love*,) it appeareth that *ſtrife* is none *of thoſe good & perfect gifts which are from above and come down from the Father of Lights*, but riſeth from the uncharitable *earth* the ſeat of darkneſs; *For he that hateth his brother is in darkneſs, and walketh in darkneſs.*

Iam. 1. 17.

1 Iohn 2. 9, 11.

Heb. 1. 3. 2. *The Son! the Redeemer of the world is the brightneſs of his Fathers glory the expreſs image of his Perſon. Brightneſs* is ſo expreſly the *image of Light*, that none but Philoſophers know the one from the other, and they tell us that *brightneſs* conveyeth *light* from it's fountain. Chriſt

came

came from heaven to bring heaven to us and us thither, and he brought *love*, as the means to *reconcile God to us*, & *us among our ſelves*. The angels proclaimed his coming to be for this end that there might be *peace on earth*, *and good will both towards* and *among* men (the word ἐν ἀνθρώποις ſignifieth both.) This great buſineſs he promoted in all his Sermons and in all his actions, and all his paſſions; in his life, at his death, and after his death. Taught to have a love ſo *extenſive* as to reach our greateſt enemies, ſo *intenſe* as that which himſelf exemplifyed, even to *dy* for one another. This was his *old* and his *new*, his *firſt* and his *laſt*, his *great* and his peculiar and his critical commandment. *By this ſhall all men know that ye are my diſciples if you love one another.* Every diſciple is known by the caracteriſtical precepts of his Maſter, the *diſciples* of *Pythagoras* by their *ſilence*, the *diſciples* of *Plato* by their *ſublime notions*, of *Zeno* by their *apathy*, of *Moſes* by their *circumciſion*, of the *Sadducees* by their *denying the reſurrection*, of the *Phariſees* by their *broad phylacteries*, and *mine* by their *love:* Their *love*, which ſhall be more ardent and more large then any other in the world, and that in ſo eminent a degree that *all men*, even of the weakeſt underſtandings ſhall ſee and admire it. Mens *goods* are *known* by their *marks*, their *Servants* by their *liveries*, *ſoldiers* by their *arms*, and *my diſciples* by their *love:* And it ſhall be ſo conſpicuous that *all men* ſhall ſee it. *All men* know the *Sun* by his *light*, and *fire* by it's *heat*, the *Æthiopian* by his *blackneſs*, and the *Camel* by his *bunch*, *and all men ſhall know my diſciples by their love.* Thus was love Chriſts commandment, his proper and peculiar commandment. It was his commandment, and it was his legacy. He left a love-token to be remembred by, which was not only a remembrance of his *love to us*, but an embleme of our mutuall *love* among our ſelfs. The *bread which we break is the Body of Chriſt*, and teacheth us to remember that *we are one bread and one body.* The ſame *bread* teacheth that he was *broken* for us, and that we muſt be *knit together* among our ſelves. This is the *wiſdome which cometh from above*, brought

Iohn 13. 34. &c. and 15. 12. &c.

1 Cor. 10. 17.

brought from heaven by our Saviour, and by him recommended to us by all poſſible endearments: Thoſe practices which oppoſe this, cannot be the cognizance of Chriſtians, of Antichriſt they may be.

3. When he left the world he took care to have this his dear *commandment* promoted in his Church by the *Holy Ghoſt*, which the Apoſtle thus deſcribeth Eph. 4, 8. Acts 2. *When he aſcended on high ..... he gave gifts to men:* viz. the gift of the holy Spirit (whereby he inſtalled Officers) coming ſolemnly and viſibly upon every of them in the likeneſs of flames of *fire*, which reſemble *cloven tongues* licking the air (the Holy Ghoſt is *Light* too) And theſe Officers were thus inſtalled, that they might kindle in the Church the flames of Divine *Love*. *That ſpeaking the truth in love*, &c. verſ. 15. 16. i.e. That *Love* being the common ſoul of the *whole Church*, might *knit* every *ſeveral member* with every other in one common affection, and ſo the *whole body* Eccleſiaſtical *grow up* like a body natural, whereof every member ſhareth with the reſt as in one ſoul, ſo in one intereſt and one affection. To this office they were principally inſtalled and this work they principally advanced. No duty ſo often, ſo ardently recommended as *Love*. If the graces be compared, *the greateſt of them is charity, and above all we muſt have perfect charity*. If their titles be conſidered, *Love is the royal law, the bond of perfection*; If vertues, it *covereth a multitude of ſins, it fulfilleth the law, it is a ſigne of our* intereſt in God. No grace ſo frequently recommended, when there is occaſion, and when there is none: in ſeaſon and out of ſeaſon; If duties be commended, that faileth not to be in the number; if ſin be condemned, ſtrife is one of the catalogue. If we conſider the meaſure, it is ſet forth by the higheſt compariſons, the love of brethren, and the love of members. *Thus is it done to the* grace *which God delighteth to honour*. And if the advancement of *Mordecay* be the fall of *Haman*; *Envy* and *ſtrife* muſt needs be condemned, ſeeing, the wiſdome which is from above doth thus appear to be as is deſcribed Verſ. 17, 18. *Firſt pure, then peaceable*,

able, &c. Where again you find love exalted; one word for *purity*, but many for *love*, to dash the impostor quite out of countenance and baffle all his pretences to a heavenly originall. Which cheat is further considered.

2. Positively from whence it doth come, which is set down to be a threefold fountain, It is { *Earthly.* *Sensuall.* *Divelish.*

Which that we may understand we are to consider that we have a threefold life.

First we live the life of *vegetables*: when we have only *nourishment and growth* in our mothers wombs.

Then we live the life of *animals*, when we have *sense and motion*, and lastly the life of *man*, when we come to the use of *reason*. Now the law of *Nature* requireth that every thing should act in the best manner it can. From our threefold life therefore we are capable of 3. sorts of sin. 1. When we suffer our *rational* part to be overborn by our *vegetable* and so degenerate from *men* to *trees*. 2. When we suffer the *animal* faculty to prevaile, and degrade us from *men* to *beasts*. 3. When our *rational* faculty suffers a defacing of the image of God, and we turn from *partaking the Divine Nature to imitate the Devil*. To one or other of these, all sins are reducible; but factiousnes hath this singularity that it is guilty of *all* three; A transcendent sin, runs through *all* predicaments.

1. It is *earthly*. *Earthly mindedness* properly taken, is that sin which turns us to *trees*. Now a *tree* is a man reversed, hath it's head in the earth, and kicks with it's lower parts against heaven. For we are mistaken if we take the boughs of a tree to grow upon it's *head*; that is the *head* by which it *feedeth*, those it's lower parts by which it *generateth*. This then is the life of a *tree*: It thrusts the *head as deep* as it can into the *earth*, compasseth as much of it as it can with all the roots it can make: whereas *man* is erect, his *head* lifted up to *heaven* and though the weight of his body keep him down to the ground, yet he

he converſeth with it only with his feet, he trampleth upon it, and bears up from it, and alwayes ſeeketh to enjoy the light and influences of *heaven*. His *affections* Col. 3. 1. are *ſet on things above, his converſation is in heaven*, and he is aſhamed of that neceſſity which maketh him beholden to the earth for his maintenance, and *uſeth the world as if he uſed it not*. So that the life of a *godly* differeth from that of an *earthly* man, juſt as a *man* doth from a *tree*, and it is the ſin of earthly-mindedneſs that maketh him thruſt his affections into the things of this world.

Thus *covetouſneſs* is call'd *earthly-mindedneſs* from the object of it's affections: It may deſerve that title upon another reaſon, becauſe as it loveth the earth, ſo it imitateth it alſo. The *heavenly* bodies are *communicative*, their motion is from the centre to the circumference; the *earth* is *attractive* from the circumference to the centre, *thoſe ſend abroad* their light and influences, *this draweth home* to it's ſelf whatſoever cometh within the Sphere of it's activity. That which we call *heavineſs* in maſſive bodies is not ſo truly a quality inherent in them as a neceſſity imprinted upon them, they do not ſeek the earth, but that great Magnet draweth them. The ſame is the difference between the heavenly and the earthly mind. *That*, is liberall; like God and (his type) the Sun, which ſtill beam abroad their bounty: This is greedy, like the earth which ſtill draweth to it's ſelf.

That *factiouſneſs* is guilty of this ſin, the Apoſtle doth not only *diſcover*, but earneſtly *beſeecheth* to obſerve it. Rom. 16. 17. *I beſeech you brethren, mark* (as from a watch-tower σκοπεῖν) that you may be forewarned of *thoſe who contrary to the doctrine which you have been taught* bring in ſtrife into the Church in ſtead of the *Royall Law* of *Love*; and under color of *zeal* for Chriſt advance their own *wealth*. Their *fair words* are but alluring baits to draw in the *ſimpler* ſort of people, who cannot ſee through their practices. And *I beſeech you mark* how this obſer-

obſervation of the Apoſtle hath been verified among us. The eldeſt cannot remember when firſt *faction* ſet up it's *trade*, and the youngeſt will not ſee it leave its *trade*; and they muſt be very *ſimple* that do not obſerve what a gainful *trade* it hath been and how greedily followed. And who knoweth but God hath ſuffered it to thrive ſo long that we might the more plainly diſcover it, to *love the Houſe of God*, as Ahab loved Naboths Vineyard? for at laſt when opportunity ſmiled upon their attempts, they ſaid, *let us take to our ſelves the houſes of God in poſſeſſion.* And now we muſt be doubly ſimple if we do not underſtand their true meaning when they ſay they *make God their portion.*

2. It is called *ſenſuall* ψυχικὸς, *animal*, *brutiſh.* We know the beaſts *ſeek* no other happineſſe but to ſatisfy the appetites of the body: This then is the ſin of *ſenſuality*, when men who are called to *ſpiritual* joyes in the feaſts of a good conſcience and union with God, drown themſelves in *carnal delights*, gratify the *fleſh* and neglect the ſpirit thus degenerating to *beaſts.*

This is properly the ſin of debauchery, thus the drunkard and the glutton, the fornicator and the adulterer is by all ſober men looked upon as a *beaſt.* But we are further to conſider that there is an *iraſcible* as well as a *concupiſcible appetite*, and all kind of paſſions dwell in the *ſenſual* faculty.

And though the groſſer ſins of the concupiſcible appetite do in a manner ingroſs al the hatred of the vulgar to whoſe thicker apprehenſions they are more ſuitable; yet that the iſſue of the iraſcible are brutiſh ſins too, both Scripture and reaſon do jointly teſtify.

The Apoſtles declare it not by way of diſcovery, or proof, but *Enſtaſis*, pointing at it as a thing evident, but unregarded. St. *Iames* 4. 1. Asketh *whence come* outward *Wars* but from the inward? mens *luſts war in their members* and then draw the members of Chriſt to War among themſelves too. And St *Paul Gal.* 5. 19. Reckon-

eth the quarrelsome sins among the *manifest sins of the flesh*, as well as the lascivious. And more plainly and enstatically 1 *Cor.* 3. 1. The Greek Philosophers would not admit young men to be fit hearers of their grave Lectures, as being yet in the second region of life, the *animal life*, and unfit to be fed with *rational discourses* until their judgements were better ripened, and the scumme of their youthful lusts & passions boiled away: St *Paul* treateth the *Corinthians* according to their own principles, telleth them they are as uncapable of the mysteries of Christianity as children of their Philosophical discourses: for they were yet but *sensual*, their affections childish and brutish, uncapable of spiritual discourses. *And I brethren (saith he) could not speak unto you as unto spiritual, but as unto carnal even as unto babes in Christ. I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal:* And this their carnality he proveth by their factiousnesse, as by a most undoubtable demonstration; While ye are some of one party, and some of another are ye not carnal? Is it not most evident that factious men are carnal men? Do not then please your selves in that humor as if it were an argument of I know not what excellency, when it is a manifest evidence of your sensuality: As well may a child pretend himself fit to command in an army, because he hath gotten a fine Hobby-horse, or to be a privy counseller because he hath a guilded Primer, as you can pretend your selves to be good Christians because you separate into parties. Those *gathered Churches*, and *puer ordinances*, that *separation* and *non-conformity* and whatsoever other Phrases the Spirit of faction delighteth to play withall, are but so many gaudes and the more you please your selves with them the more childishnesse you betray. Untill you lay aside these toyes, and betake your selves to the more substantial duties of Christianity, *Love and a sound minde*; however you may pride your

your ſelves in a conceit of being higher Scholars in Chriſts Schoole, yet know you are not yet perfect in the very firſt and plaineſt leſſon, very babes, not come ſo far forth as to be ABCdarians, mere animals (ψυχικοὶ) unable *to underſtand the things of God, that are ſpiritually diſcerned.* 1 Cor. 2. 14.

And the ſame Apoſtle 1 *Corinthians* 3. 3. proveth that their dividing themſelves into parties demonſtrateth them to *be carnall and walk as men* (or as the Syriack rendreth it *to be bodily, and walk in the fleſh*) *i. e.* to be ſuch, as like beaſts attend onely their bodies and ſerve the fleſh; *men* in ſhape, *beaſts* in conditions.

It is not only the naſty *ſow* that trampleth *pearls under feet* which muſt be reckoned for a *beaſt*; the quarrelſome *dog* that *flyes upon men and rends them*, Wolves and bears; foxes and lyons are to be reckoned for *beaſts*, and ſo are all thoſe that *bite and devour*; So the factious man is *ſenſual* as well as the debauched.

The good old *Iacob* ſeeing his ſons Coat torn, and bloody concluded it the work of ſome wild Beaſt; he was not much miſtaken, the cruel brethren were no better. Nay they were much worſe, They were Divels: For ſtrife and envy is not onely ſenſual but

3. Diveliſh, and herein our Apoſtles brother St. *Iohn* agreeth with him 1 *Iohn* 3. 11. In this the children of God are manifeſt, and the children of the Divil, *&c. Cain was of the wicked one and ſlew his brother* v. 12. and *whoever hateth his brother is a murtherer*, verſ. 15. And St. *Paul* agreeth with both, *Epheſ.* 4. 26, 27. Let not the Sun go down upon your wrath neither give place to the Devil: let not your wrath ſtay with you till it fix into hatred, for hatred is a Devil the word πνεῦμα ſignifieth hatred.

And ſurely *hatred* is directly oppoſite to *Love*; *Intemperance* is only a *ſtranger* to *love*, *hatred* an *enemy*. The *Atheiſt is without God*, the factious man is an *antitheiſt*, an adverſary to him. Debauchery is *unchriſtian*, hatred is

Anti-

Antichriſtian, ſenſuall ſins are more *palpable*, but *ſpiritual* ſins are more *odious*: Thoſe are crude and groſs, theſe are diſtilled and Alcoliſated, not ſo maſſive but more miſchievous. Is it not worſe to be a *Divel* then a *beaſt*? Who ever ſaw the *Divel* drunk? or when was he taken in adultery. His debaucheries are of another region: he that hath no *flesh* cannot be guilty (I mean formally guilty) of the ſins of the *flesh*: his are properly ſins of the ſpirit: ſins of the body are but the body of ſin, the ſins of the ſpirit, are the ſpirit of ſin. And thoſe that will deſcribe the divel may as well be thought to deſcribe a ſchiſmatick.

The Divel having no body cannot be deſcribed by bodily deformityes, it is not a black colour or a cloven foot, a horned forehead, or an ugly viſage, a long taile or hideous claws that can paint out his deformityes which are of another kind, but greater uglineſſe.

Pride, malice, ſlandering, cenſoriouſneſs, envy, rebellion, &c. Thus *rebellion is as the ſin of witchcraft*, maketh them of the *Divels* party in oppoſition to God. The *earthly and ſenſuall* are a kind of neuters in compariſon of malice, which carrieth men quite over to the oppoſite ſide: This containeth all the wickedneſſe of the o- other and addeth greater of it's own. What one ſaid of ingratitude may better be ſaid of contentiouſneſſe. *Call me factious, you call me all things*, you call me thief, drunkard, whoremonger, nay you call me *Devil*.

Theſe are the *works of the Devil* which *Chriſt came into the world to deſtroy*. The Divel is the great make-bate, Chriſt the great peace maker. He would not come into the world untill there were a general peace over all its face, and as ſoon as he came the Angels came from heaven to proclaim *peace on earth*. He came and preached peace and that all evenues might be ſecured againſt ſtrife, he required us *to love our* very *enemies*. Love was his *royal law*, and we may ſay of it as *Samuel* of King Saul, *ſee ye him whom the Lord hath choſen that there is none*

like

like him among all the people. All the Officers of Chriſt are Ambaſſadors of reconciliation, their work is to *edify the body in love,* what are they then that preach contention but *meſſengers of Satan to buffet us*?

The Divel can transform himſelf into an Angel of Light. But when he goeth to work diviſion, how is it that we do not diſcover him by his cloven foot? his inſtruments *transform themſelves into the Apoſtles of Chriſt, they come in sheeps clothing,* but when they fall to worrying us, how is it that we do not diſcover them to be *ravening Wolves*? How hath our Saviour condemned the Spirit of pride, and ſeparation in the *Phariſees*! (the word *Phariſees* ſignifieth *Separatiſts.*) How have all the Apoſtles declamed againſt it in their rivals! how have all the ages and regions of Chriſtianity complained of it in their Heretiks, and eſpecially how have our ſelves ſmarted under it in the pretended *godly party*! How is it then that the moſt ſimple can y et be deluded by it, after ſo many warnings and ſuch frequent and wofull experience? Other ſins which are but ſenſual in their original, and not very prejudicial in their conſequences brand the guilty with indelible infamy. Yet how impudently doth this *ſpiritual wickedneſs in high places,* plead not onely for indemnity but veneration! All other things are prophane, Churches and Churchlands, and Church maintenance muſt reſigne all their Sacredneſs to theſe men: And all other ſins may, and muſt be puniſhed; but faction and diſobedience muſt be priviledged. To puniſh thoſe is neceſſary juſtice, to queſtion this is cruel perſecution. Thus the Pope ſent a check to *Rich.* 1. for making a priſoner of a Biſhop though taken in Battle, and required him to ſend him his ſon; but the King in ſtead of the perſon ſent the armour, adviſing his holineſs *to ſee whether this were his ſons Coat.* The Pope with ſhame returned anſwer that was not the Coat of any ſon of his but of ſome child of *Mars*: Contentious and Schiſmatical perſons are not the 2 Cor. 11. 13, 14.

the children of the Prince of peace but the God of War, and whoever would priviledge them from puniſhment might learn ſhame from the throne of impudence: What? muſt laws be to crimes, as of old they were complained to be, to perſons, like *Cobwebs*, which catch the ſmaller flies, and let the greater break through? For ſhame let's hear no more of that complaint that non-conformity, hath been more ſeverely puniſhed ſometimes then drunkenneſs, as if a Divel were not worſe then a beaſt. If we do not yet ſee greater odiouſneſs in this ſin, I hope at next ſtep we ſhall, when we conſider that as it is moſt baſe in it's Original, ſo it is moſt miſchievous in its Effects, and ſo moſt juſtly odious to God and puniſhable by man.

As our moſt gracious God in the work of creation, aimed not at any ſervice the world could do him (his infinite happineſs, beeing uncapable to receive any addition from his creatures) but only deſired to communicate himſelf and his happineſs: ſo in his government thereof, he provideth by his laws not for his own but his creatures good. Hence was it that our Saviour who came to bring us preſent as well as future happineſs, took ſuch great care to endeare love unto us, as being above all other graces, the greateſt promoter of our felicity: and hence is it that our Apoſtle the more to incenſe us againſt this ſin, doth not onely detect it for a cheater; but proceedeth to indict it as a notable malefactor againſt the peace of our Soveraigne Lord the Prince of peace.

Thus we have ſeen this impoſtor doubly detected, by diſcovering the fountain whence he *doth not*, and whence he *doth* come. In the next verſe his indictment is laid in, by ſhewing the ſea to which he tendeth, a ſea of *confuſion and miſchief*; he is charged to be a malefactor of the higheſt degree, a notorious offender *againſt the peace of our Soveraign Lord God, his Crown and Dignity.*

Lawes proportion puniſhments, not alway to the

the *hainouſneſs*, but ever to the *miſchievouſneſs* of the crime. A *mutinous word* in an army is puniſhed with death, becauſe it might draw on the ruin of the whole Army. What is *mutiny* in an *Army*, is *ſedition* in the *State* and *faction* in the Church: It is therefore now to be condemned for the uglineſs and perniciouſneſſe of it's iſſue, as well as for the baſeneſſe of it's race. What ſin ſhall we ballance againſt this? What other ſin can be charged to bring *confuſion and all kind of miſchief* with it? If we look to the root, every others ſin is of ſome one region, this of all: other ſins hurt one or two this is an epidemical miſchief: Of what other ſin can it be ſaid, that it *ſetteth on fire the whole courſe of nature, and is ſet on fire of hell*? A ſingle murther is guilty of death, this butchereth multitudes in an hour, and maketh a continual trade of it. The *whoremonger defileth* (and doth but *defile*) two or three bodies, and *begetteth* a life unlawfully; This doth not *defile* onely, or *beget*, it *deſtroyeth*, and that by *heaps upon heaps*. The *drunkard* waſteth *time and wine, and wit* and turneth *beaſt*, this deſtroyeth *lives*, and turneth *Divel*. The *thief* and (analogically) every other ſinner may anſwer a *factious* man as the Pirate did *Alexander Magnus I rob with one ſhip, thou with whole Fleets; I private merchants, thou whole nations*. A Schiſmatik cannot tell another of his *mote*, but he may be reproved for his *beam*. Could all the ſins in the world have brought ſuch a ſea of miſchief, as this hath done upon us? How many thouſand of families hath it ruined? How many millions of lives deſtroyed? what treaſures of wealth waſted? What *confuſion* (ἀκαταστασία) what *unſettledneſs* in Church and State? And how much more then all this had we ſuffered if God had not wonderfully ſaid to it *hither are the proud waves come, but* ſhall paſs *no further*.

But there are degrees, there is a *Prince of Devils*: This ſin though it be alway *Divelish*, yet ſometimes it is ſo in a higher degree. To ſtrive with an equal or inferior,

is wicked; but to ſtrive with a ſuperior, is much more
Hoſ. 4.4. ſo. The Prophet maketh it a ſymptom of a people deſperately wicked, and paſt all hope of reclaming when *they ſtrive with their Prieſts.* It was the clamerous fault of the Iſraelites that they quarrelled even with *Moſes* and *Aaron:* in whoſe perſons God himſelf is concerned, for *he that reſiſteth the power reſiſteth the ordinance of God.* The *Corinthians* are warned that they ſhould not *murmur as the* Iſraelites *did leſt they be deſtroyed* like them. And *theſe things ſaith he are written for our inſtruction.* But we would not receive *inſtruction. We murmured* (would we had done no more) and *were deſtroyed of Serpents,* * things that crept among us out of obſcure holes, things of whom we know not the pedigree, nor ſhould have heard the name but for their venome: By ſuch *Serpents* were many of us *deſtroyed,* and many of us *ſtung*, and had been worſe if God had not provided a remedy.

* *The Brew-houſe and the bulk, &c.*

The ſin hath yet another aggravation. It is obſerved that *they murmured at the ſea, even at the read ſea,* even within the proſpect of ſo great a deliverance. It is but newly that God hath wrought ſuch another deliverance for us: The *read ſea* of a bloudy faction *divided in to parties,* and gave us between them a *dry & ſafe* paſſage to our liberty: ſo that without one drop of bloud we arrived at that happineſſe, which in our boldeſt hopes we could not have expected without a ſea of bloud and tears. And do we *murmur* at *ſuch a time* as this? a time which requireth to be ſpent in praiſes to God and mutuall congratulations?

When the Iſraelites were reſtored from captivity, *Nehem.* 8. 10. commanded the people to *eat and drink, and ſend portions,* do we *quarrel and complain* at *ſuch a*
Ionah 4. 9. time? This is an aggravation of *Ionahs* peeviſhneſs. *Doſt thou well to be angry?* Thou *Ionah?* *Doſt thou well to be angry for thy goard?* Haſt thou ſo quickly forgotten the *ſtorm* upon the ſea, and the *Whales belly* under it. How few dayes is it ſince thou wouldeſt have given one of

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thy eyes to behold the Sun with the other; and art thou ſo quickly angry becauſe it ſhineth a little too hot upon thee? How ſadly didſt thou complain that *thy head was wrapt about with weeds*, and art thou ſo quickly angry that a *weed* is withered over thy *head*: *Angry* ſo quickly? and ſo much? and for a *weed* too? A poor *weed*, the iſſue of the *night*, and the breakfaſt of a *worm*? ſo much anger for ſo ſlight a trifle, and ſo little pity for ſo great a city? Jon. 4. 5.

You that are Miniſters, and you that profeſſe to love Miniſters *Doe you do well to be angry for your covenant*? Have you already forgotten what fears chill'd your hearts but a few moneths ſince? What would you not *then* have given to be aſſured of *a King*, and a Church upon any terms? When we groaned under the yoke which our former factiouſneſs had brought upon us, it was then the expreſſion of a chief of the *Scotiſh* Nobles, *We ſee too late that we have buryed Monarchy and Epiſcopacy in one common grave; but we would dig away the earth of that grave with our teeth to reſtore them.* And do you gnaſh thoſe *teeth* for indignation that God hath reſtored them? And all this *anger* for your *covenant*, a *weed* which ſprung up but laſt *night*, a night of *confuſion* and rebellion? Is the *Scotiſh* thiſtle ſuch a precious flower? Is it not a fretting prickly *weed*? doth it not fetch bloud where ever it cometh? No, No, it is not the loſſe of that rigid, troubleſome diſcipline that vexeth you; It is your *reputation*; You are afraid to be counted *falſe Prophets*, and to have made ſo loud clamors for *nothing*; you doubt leſt you ſhould be thought either to be *time-ſervers* now, or to have been ſeditious heretofore, if you now ſubmit to that government which you *ſet the world one fire* to deſtroy: But is your *reputation* ſo conſiderable that the *peace of the Church* muſt be ſacrificed to it? Muſt ſo many thouſand lives redeem you from ſuch cheap fears? And do you *well* in this too? Is that *earthly ſenſual, devilish* ſin ſo inconſiderable in your

eyes? Nay must it be *justified*, as if it were *no sin at all*? Nay, must it be *honoured*, as if it were a piece of *Godlinesse*? Christ made it the cognizance of his *Disciples*, *if you love one another*, and must it passe for a mark of good Christians if they be quarrelsome? Is it not enough that so great a sin be *connived at*? must it be *sanctified too*? Ambitious Devil! Is it not a favour to be respited *from the Deep*, must thou be *worshiped* too? *Worshiped by the Son of God too*? No lesse command serve for a sacrifice to the Devil, then the very critical command of Christ? No lesse sin serve him, then the *devilish* sin of Faction; Me thinks he might be contented to be served by the meaner sins, and to be worshiped as the God of this World: as *Mammon*. or *Venus*, by the sins of *covetousnesse* or *intemperance*. The *Groves* and the *Market-place* might have served, and must he needs set up his Altars in the Temple of God? and deceive those that come thither to pay their devotions? make them believe that their affections are enflamed with *zeal from above*, when they are *set on fire of hell*? He may now be contented to part with those services of the inferiour sort, the debaucheries of the body, Drunkennesse and Fornication. But stay, must the Sword of Justice destroy none but poor and vulgar *Amalekites*? must the King be spared? yea, and royally attended too? must the *fat cattle* be kept *alive*, and that for *sacrifice too*? And must this be called *obeying the commandment of the Lord*? Doth God give every Magistrate as large a Commission against sin, as he did to *Saul* against *Amalek*, *Go and utterly destroy the sinners*? And shall it be called *justice* to punish the *vulgar*, and *persecution* to punish the *King* of sins? Is not this to *fear the people, and obey their voice who judge by outward appearance*, and are easily perswaded to honour the Devil, *when he transeth himself into an Angel of light*.

1 Sam. 15. 28. 24.

This is indeed the root of sin and errour; we judge like Children by the outside, take all for *Gold that glisters*.

gliſters. This maketh us prefer the viſible happineſſe of this World: This made St. *Paul* complain that the falſe Apoſtles were preferred above himſelf, becauſe the *Corinthians judged by outward appearance, and ſo did not judge righteous judgement.* But our preſent errour exceedeth all: Many eſteem the future happineſſe of heaven beneath the preſent enjoyments of the world, but no man condemneth heaven as a place of miſery: whereas in the reverſe we doe not onely reckon Faction to be a leſſe ſin then the more viſible ſins of the fleſh, but we magnifie it as the very character of Godlineſſe. *Never was better myſtery found* (ſaith one) *then to uſe Religion to make one inſenſible*: But to uſe the greateſt of ſins for a token of Godlineſſe, this is the very *myſtery* of the *myſtery of iniquity.*

Polano hiſt. concil. Trid

Thus we ſee what great reaſon the Apoſtle had, ſo importunately to *beſeech* the *Romans*, that they would *mark them which cauſe Diviſion.* I ſhall help you to know them by thoſe principles which they build upon, and wherewith they deceive the hearts of the ſimple, and maintain diviſion in the Church. I ſhall ſhew the Pillars upon which Faction is built, It will not need *Samſon's* ſtrength to pull them down; if you doe but *mark them*, you *look* them into nothing.

1. *That we muſt keep as great a diſtance from the* Papiſts *as we can.*

This carrieth malice in it's very countenance, needeth no obſerver to help you *mark*: and beſide, the malice of it, is ſo certainly falſe, that it is impoſſible to be true. For it ſelf is moſt exactly *Popiſh*, and therefore it is impoſſible to avoid *Popery*, unleſſe we avoid this very poſition, which ſaith we muſt ſo avoid it. *Popery* never came to it's full growth, untill the Conventicle at *Trent*, nor was this principle ever authentically practiſed untill then: There it was firſt authorized into a rule, that *they muſt keep at the greateſt diſtance from Hereticks.*

If

If we reform this position, as we have done the whole Religion, we may have this truth out of it. We must avoid all those Doctrines which are truly *Popish* and *false*; yet not because they are *Popish*, but because they are *false*; and upon this account we must avoid these Doctrines: *That we must shun some Doctrines and Practises, meerly upon this reason, because maintained by Hereticks*: *That the King hath no power in Ecclesiasticall matters*: *That in some cases the Subjects, may lawfully resist the King*: *That all men are damned who are not of our Party.*

These and the like positions we must avoid: not so much because they are *Popish* (though indeed they be so, and Jesuiticall too, the worst sort of Popery) as because they are both *false* and *factions*. But if we lay it down crudely, that *we must neither do nor say as the Papists do, what shall become of our Religion*? Must we turn *Turks*, or *Iewes*, or *Heathens* to avoid *Popery*? If we should, yet must we retain some of their belief, unless we deny a God too; Nay, if we drive home this principle, we must as the Apostle saith, *go out of the world.*

It is by some of the *Popish* Writers made a character of the *English Nation*, that *they think they are so much the nearer Heaven, as they are further from* Rome: They have too much colour to speak it of *some*, but they betray too much malice in applying it to *all.*

This is the great difference between the Fathers of our Church, and the Children of disobedience: the one would have such a *form of worship*, as might invite the soberer *Papists* to communicate with us; the other would have either no *form* at all, or so slovenly an one, that the *Papists* may nauseate it; the one would go as far as they may to meet the *Papist*, in hope that at least the more moderate and unintereſſed of them, would go some few steps to meet us; the other will go as far from them as they can, that there never may be a meeting. Now *I beseech you mark*, which of these two they are.

which

which cauſe diviſion and hinder union, and *avoid them.* Which of theſe beſt followeth the Apoſtles precept commanding us, *If it be poſſible and as much as in us lyeth to live peaceably with all men?* Which beſt imitateth his example *that became all things to all men.* He that *to the Iews became as a Iew that he might gain the Iewes,* would he not to the Papiſts become as a Papiſt, that he might gain the Papiſt? It is no groundleſſe conjecture of an obſerving judicious perſon, that if the Ceremonies of the Church of *England* had been kept among the reformed in *France*, all the French would long ſince have turned Proteſtants: Their own Cardinal it ſeems is of the ſame mind, who ſuppreſſed the uſe of them, becauſe the people began to entertain more charitable thoughts of our religion, and he feared that at next ſtep they might preferre it before their own. It was wiſely done; the *earthen pot* ought to keep diſtance, but the *braſen* need not fear to come up cloſe to it: let them fear a meeting, who diſtruſt their own ſtrength, to keep diſtance from the means of reconciliation is the ſigne either of an *heretick*, or at leaſt of a *ſchiſmatick.*

And by this I ſuppoſe it appeareth how we ought to value that objection which is uſually made againſt our *form of Common Prayer*, That *it is taken out of the Maſs-Book.* If that be a ſufficient accuſation we muſt condemn our religion too. When the Papiſts ask us, *Where our Religion was before Luther?* we have no better anſwer then to ſay, *It was in their own*: we fet it thence as the refiner fetcheth *metal* out of the *oar*: We *reformed* from them by keeping the *ſilver* and leaving the *droſs*; we *reformed* the *old* did not *make* a *new.* It is ſo far from being a fault in our liturgy that it may be truly called *Common*, ſo *common* that all Chriſtians (Papiſts and all) may joyn with us; that I doubt not to reckon it among it's excellencies, and I fear not to wiſh that the *Popiſh Miſſal* were ſo *reformed* that it might be lawfull for our Proteſtant Merchants to communicate with them.

Obſ.

Obj. It may perhaps be thought sufficient for an answer to all this to say, *That while we use ceremonies to draw on the Papists, we thereby drive away our own brethren; we cause strife at home, by endeavouring peace abroad, and so this very position must be marked and avoided as a causer of division.*

Ans. The Pharisees were angry with Christ for eating with Publicans, yet he thought a soul well purchased with a Pharisees discontent. The whole have no need of a physician; you think your selves such, & then there is no need of complying with you.

And this is the present case: By complying with the Papists in some innocent Ceremonies, we may have *hope*, and therefore it is charity to *endeavour* to reduce them to the truth. You are *angry* and complain of *Scandal.* (By the way he that hath learned of the incomparable D. *Hammond* to understand what a *Scandal* is, will see that it is a flat contradiction to complain that I am scandalised: it is as if a man should say he cannot choose but *stumble at* that, which he knoweth to lye in his way, that he cannot avoyd being caught in such a *trapp* as he knoweth to be tilled for him: whereas the very formality of a *stumbling block* and a *trapp* do consist in not being known.) And require that we should be really scandalous to the Papists by tempting them to *hate to* be *reformed*, that you may not be angry with us for our desire to save them. You disobediently quarrel at *your superiors* charity; and to this disobedience adde a false accusation as if they brought in that strife, which your selves have risen.

But can you thus father the division upon the Church? Iudge by this case, Two families are at difference; The master of one of them out of love to Christ seeketh reconciliation with the adversary, and useth means to procure it: some of his children obey him and joyn with him in so good an enterprise: others, that are more implacable, refuse and make a faction among the servants

vants, and then declare the good man to be a litigious perſon, & a raiſer of ſtrife among thoſe of his houſhold. This is the true ſtate of the quarrel, and I beſeech you mark them which are the true cauſes of the diviſion and avoid them.

What puffing is there among ſome to blow up the old coales, and kindle our old ridiculous but tragical fears and jealouſies! What crying out that *Popery, Popery is coming in, Liturgy and Organs and Surplices*, &c. Indeed Popery would come in apace, if once we grant it to be as ancient as thoſe things: We muſt no longer call it an innovation nor deny it our veneration: how quickly would Popery come in among us, if the ſchiſmatical party could do the Papiſts ſervice in that work, wherein their endeavours are plainly united, the deſtruction of that government which all the Fathers of the Church but one venerate for Apoſtolical, and that one in his greateſt bitterneſſe againſt it acknowledgeth to have been inſtituted as a bulwark againſt hereſies, and theſe men would demoliſh as a piece of hereſy that their new diſcipline might be advanced. How aptly are theſe men ſaid to ſtand in the Church like the ugly Anticks in buildings: which with great ſhew of bending and ſtraining pretend to bear up the weight of the whole fabrick, but are not thanked by wiſe men for the ſervice they do, ſo much as laught at for their falſe pretences and real deformityes. How much they have contributed to the ſupporting the Proteſtant cauſe, witneſſe the Engliſh Nunnery at *Antwerp*, witneſſe the many ſporades both of Nobles and others that were tempted by our unſettledneſſe to think better of the boſome of the Church of Rome (though polluted) then of the wilderneſs peſtered with ſo many ſorts of fiery ſerpents: But how much that Epiſcopal party which they ridiculouſly call Popiſh have reſiſted the groweth of Popery, witneſſe the invincible armies of Jewels, Andrews, Fields, Potters, Ferns, Coſins, Bramhals, Hammonds,

Taylors, &c. and especially *Laud* and *Chillingworth* whom the schismaticks have done the Pope so much service as to destroy, whereas if they had any true affection to the Protestant cause, the best of them might say to either of those Martyrs as the people to David, *Thou art worth* 10000 *of us.*

Such Popery as these men & many others either wrote, or died, or both, in defence of, such Popery as flourished in the first and purest ages of Christianity, such Popery as by the blessing of God, we were reformed to in the dayes of King *Ed.* 6. such Popery as many zealous persons defended with their lives in the dayes of Q. *Mary*, that Popery for which *Rome* hateth and feareth our Church more then any other of Christendom. That Popery which Mr. *Calvin* would with all his heart have established in *Geneva* if the place had been capable of it, that Popery which the most learned of the Outlandish Reformed do strongly wish and faintly hope for; That Popery God be blessed is coming in apace.

The fable of the *Fox*, that was caught in a Gin by the tail and forced to bite it off and afterward persuaded the other Foxes to bite off their tails too under pretence, that they were both burthensome and needlesse, is a perfect resemblance of our controversy. But what if the Church of *Geneva*, were necessitated to maime her self, and prevailed upon some other Churches to be her apes, and glory with her in their naked buttoks; but the Church of *England* would onely wash, and cleanse and flea but not maime her self, reform her errors and superstitions without losing that Government, which is so manifestly ancient, doth this deserve so much clamor? Is our Church Popish because it is governed by Bishops? as well may the King be called a Fanatik because he upholdeth vertue. But certainly whoever hateth any thing because his enemy useth it, betrayeth a malicious spirit, and such Doctrines deserve to be *marked for causing divisions among us.*

2. *That*

2. *That nothing may be brought into the worſhip of God, but what is warranted by the Word of God, and to do it, is Popery and ſuperſtition.*

If they mean an *Explicite and particular warrant*, then this opinion pleadeth to be rejected as *Popiſh*, *and ſuperſtitious*, for it hath no ſuch *expreſſe warrant* in the word, as it requireth. If they mean a *general and implicite warrant*; The Church hath ſuch an one 1 *Cor.* 14. 40. *Let all things be done decently and in order.* This had been ſuperfluous if all particulars had been *expreſly* preſcribed, and it had been too large if the Church were not a competent judge of what is *orderly and decent.* Me thinks if not his *reaſon*, yet at leaſt the *authority* of ſo judicious a Father as Mr. *Calvine* ſhould prevail in this caſe, his words *ad literam* are theſe---*Quin etiam hinc colligere promptum eſt, has poſteriores* (viz. *pias Eccleſiæ leges*) *non* eſſe *habendas pro humanis traditionibus, quandoquidem fundatæ ſunt in hoc generali mandato. Et liquidam approbationem, habent, quaſi ex ore Chriſti ipſius.*

But my preſent deſigne calleth upon me not to *confute but mark the cauſers of diviſion*; and yet indeed the very *marking* of any Doctrine for ſuch is an abundant confutation. *Mark* then whether this doth not, and will not perpetually *quarrel* with any kind of *worſhip*, that ſhall be injoyned. Let us *e.g.* ſuppoſe it required that the two *Sacraments* ſhould be celebrated after their own new mode: That for *Baptiſme* a fine drilled frame ſhould be ſet up by the Miniſters Desk, and a baſon ſet in it, and that the Father ſhould come, *&c.* May not their own queſtions be in this caſe demanded: *What warrant for this? did the Apoſtles ſo?* &c. Suppoſe again we ſhould be required to ſit at the Lords Supper. Might it not again be demanded *whether Chriſt did ſo?* The more unlearned may think he did. But it is manifeſt that they did not *ſit* but *lye down* to meat: and if we muſt celebrate that Supper after the ſame manner as Chriſt did, We muſt get an *upper Chamber* (and that a *gueſt*

Chamber too,) and we must have beds set to lye upon round a table, and there we must eat a *Lamb* for Supper, Nay, we must remember that it is particularly described by the Apostle as a signal circumstance, that all this was done *in the same night that Christ was betrayed.* Must then the Minister be *betrayed and crucified* that all may be done after the Original form? where shall we stop? How shall we avoyd division if this Doctrine stand? Do we not perceive that upon this principle we still crumble into further separation? Was it not upon this foundation that *the Quaker* built his *Fanatik Religion*? The circumstances being not so publikly known I shall here set them down, as I credibly received them from one that was present, and if I be called to it, shall name the person time and place. A company of Seekers being met, and ready to begin their prayers, One of them thus spake, *Brethren what do we? We profess against forms, and we separate from others because they use forms: And do we our selves use a form.* How to avoid so manifest an objection they knew not, and therefore concluded to *wait upon God*, and expect how he would reveal his mind. They sate silent all of them almost two hours, when suddenly a young women tumbled out of the window into the middle of the room, no other signe of life appearing in her but this, a general shaking of the whole body; yet so, that every joint had a particular motion, and (so) impossible to be counterfeit. After much endeavour to recover her out of her supposed swoon, at length of her own accord she rose up saying that God had called her to speak to them at that time, and that he would in the same manner continue to call those that should hereafter speak to them. Iudge now what kind of spirit this was, which for a while did thus abuse that frantick sect and now leaveth them when growen of age to stand upon their own feet. Do you think it was the spirit of God which now breaketh the promise that then he made, and for a while performed? If it were not, how can you think fit to lay that

foundation which if profecuted will bring you to quarrel with every *form*, but what the *Divel* ſhall ſhew?

3. *To neglect our own duty and look after the duty of others.*

Is that ἀλλοτριεπισκοπία which the Apoſtle ranketh with *malefactors thieves and murtherers*; for this reaſon doubtles, becauſe it weareth a ſtrong tincture of *ſedition*, but it is the uſual practiſe of nonconformiſts: who diſobey, not becauſe they *may not obey* but becauſe (ſay they) the Magiſtrate *may not impoſe* a form of worſhip. But what haſt thou to do to enquire after the Magiſtrates duty? let every man look to his own work. If the Magiſtrate impoſe nothing that is ſinfull, it is *lawfull* and (if *lawfull*) *neceſſary* for thee to *obey*. It is at other times preached by the very ſame men that when any thing is required we ſhould ask this queſtion, *Is it lawful? will it ſtand with my intereſt in God?* But this is quite another queſtion, then to ask *hath the Magiſtrate power to enjoyn this? might it not be better otherwiſe*, &c. When I read of the Iews wars with *Antiochus*, I read alſo of ſwines fleſh and Idolatry: When of their wars with the Romans, I read of Caligulae's ſtatue ſet up in the Temple, When I read of the burning of our Engliſh Martyrs, I find the worſhip of Images, Saints, and bread required. When I now hear talk of perſecution, of exhortation to loſe all and embrace the faggot rather then read the Common Prayer, I ſhould expect ſome great ſinfulneſſe in it, ſuch tragical exclamations would make a man expect news of a great image or a new religion ſet up.

1 Pet. 4. 15.

But *when the accuſers ſtood up they brought no accuſation of ſuch things as I ſuppoſed, but had certain queſtions againſt it of their own ſuperſtition.* (The word *ſuperſtition* critically ſignifieth a fear of what is good) The *croſs in Baptiſm* and *ring in Marriage*, ſome hymns *ridiculous, prayers roped up like beads*, &c. *and in general to impoſe a form is but commanding luſty men to uſe crutches.* Theſe and the like are the great objections, againſt which I now bring no other

Acts 25. 18.

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plea but this, *they make nothing to the queſtion*: The queſtion truly ſtated is not, *Whether it might be better otherwiſe*? but *whether it be ſinful*, as it is. That excellent Martir *Ridly* that profeſſed he would *rather preach in a fools coat then not preach at all*, though he died for the avoiding a *ſin* would not have made a *ſchiſm* for the avoiding a *Surplice*. But this queſtion, *Did the Governour well in making ſuch an order*? as it carrieth a ſtrong ſavour of pride, ſo alſo a ſtrong tendency to ſedition. For if it be lawfull to queſtion (not the lawfulneſſe only, but the wiſdome of the lawes,) and to diſobey them whenſoever we ſhall be tempted to cenſure for the worſe; we ſhall never be free from ſedition as long as any man is *proud or factious*. *It belongeth to a Dr.* (ſaid Polano) *to give a reaſon of his ſaying, A lawmaker if he do ſo, doth diminish his authority; becauſe the ſubject doth wreſtle with reaſon alleadged, and when he thinketh he hath reſolved it, he thinketh alſo that he hath taken all vertue from the precept*. And Seneca more ſhort, *Vt quis ſapientior legibus videatur, hoc ipſum eſt quod legibus prohibetur*. Doſt thou think this *no good form*? Why *this form* was enjoyned for this very reaſon that it might not be in thee to judge *what form is beſt. Go and learn what that meaneth I will have mercy and not ſacrifice*, & thou ſhalt find that God requireth thee to prefer *obedience* and *love* above thoſe ſervices which better pleaſe thy fancy. It was *Sauls error* and his *ruine* that he did not what *vvas commanded* but what he *thought better*. Suppoſing then thou couldſt make a *better form of vvorship*, yet canſt thou not find *a better vvay of ſerving God* then by obedient conformity to the way of the Church. But granting more then uſually is, or reaſonably can be objected; That there were *ſome things in the Common prayer Book truly ſinfull*: Yet is it our duty to obey the Apoſtles precept: *As much as in us lieth to live peaceably with all men*. Let your *peaceable mind*, then appear by your *conforming as far as poſsibly you can*: Perhaps the clemency of the Fathers of the Church will induce them to wink at, if they cannot ſatisfy your Scrupulous conſcience: however, this

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you ſhall gain, that you ſhall not ſuffer as *malefactors*: whereas if you willingly run upon *faction*, and trouble when you may without ſin avoid this, and cannot without ſin (and the greateſt of ſins too) practice that. Talk what you will of *perſecution*, you are but the *Devils confeſſors, and Martyrs.*

4. *That the Law of man doth not binde the conſcience.*

That is, *whenſoever a mans paſsions or intereſts ſhall tempt him, he may rebell.* But admit the law of man did not *directly* bind you, yet certainly it doth ſo *by conſequence*, becauſe there is no other way to obey the *royall law of Love.* You know that *Chriſt paid tribute*, only that he might not give *offence*, though while he did it he demonſtrated that he was not bound to it. But ſay, doth not the law of man bind the conſcience? Doth not St. *Paul* tell us that *he that reſiſteth the powers reſiſteth the ordinance of God?* and *therefore we muſt needs be ſubject, not only for wrath but alſo for conſcience ſake?* And doth not St. *Peter* agree with him that *we muſt ſubmit to every ordinance of man for the Lords ſake?* If the Tranſlatours had ſo pleaſed they might have rendred ἀνθρωπίνη κτίσει *Humane invention*, and then your own phraſe had bound you to obey. But as if it were a ſmal matter to profeſſe themſelves *not bound to obey*, where the thing is otherwiſe *indifferent*; the contentious ſpirit carrieth ſome of them further; they profeſſe that in ſuch caſes they are *bound not to obey*; what they may do if they have liberty, they may not do if they be commanded. Is not this the true ſpirit of contradiction? the thing is lawfull in it's ſelf, put but a little *obedience* to it, and it becometh *ſinfull.* Thus *rebellion* is not only quitted of the *ſin of witchcraft, devilishneſs*; it is preferred and made *the righteouſneſſe of the Saints, To kneel at the Communion*, or *ſay the Lords Prayer*, &c. is confeſſed a thing *indifferent* if it were not required, but being enjoyned it becometh *ſinfull.* But as liars are often entrapped in their own talk, ſo theſe men by over earneſtly defending their liberty, reneage it. Even thus

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That is, *whenſoever a mans paſsions or intereſts ſhall tempt him, he may rebell.* But admit the law of man did not *directly* bind you, yet certainly it doth ſo *by conſequence*, becauſe there is no other way to obey the *royall law of Love.* You know that *Chriſt paid tribute*, only that he might not give *offence*, though while he did it he demonſtrated that he was not bound to it. But ſay, doth not the law of man bind the conſcience? Doth not St. *Paul* tell us that *he that reſiſteth the powers reſiſteth the ordinance of God?* and *therefore we muſt needs be ſubject, not only for wrath but alſo for conſcience ſake?* And doth not St. *Peter* agree with him that *we muſt ſubmit to every ordinance of man for the Lords ſake?* If the Tranſlatours had ſo pleaſed they might have rendred ἀνθρωπίνη κτίσει *Humane invention*, and then your own phraſe had bound you to obey. But as if it were a ſmal matter to profeſſe themſelves *not bound to obey*, where the thing is otherwiſe *indifferent*; the contentious ſpirit carrieth ſome of them further; they profeſſe that in ſuch caſes they are *bound not to obey*; what they may do if they have liberty, they may not do if they be commanded. Is not this the true ſpirit of contradiction? the thing is lawfull in it's ſelf, put but a little *obedience* to it, and it becometh *ſinfull.* Thus *rebellion* is not only quitted of the *ſin of witchcraft, devilishneſs*; it is preferred and made *the righteouſneſſe of the Saints, To kneel at the Communion*, or *ſay the Lords Prayer*, &c. is confeſſed a thing *indifferent* if it were not required, but being enjoyned it becometh *ſinfull.* But as liars are often entrapped in their own talk, ſo theſe men by over earneſtly defending their liberty, reneage it. Even thus

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they confeſs that *humane lawes bind the conſcience*, though to *diſobedience*. We muſt *do* what they *forbid* and *forbear* what they *command*. Had they commanded us *to ſit at the Communion* we muſt have *kneeled*, had they forbad the uſe of the *Lords Prayer*, we muſt by no means have *forborn* it. I know a wiſe and good man whoſe wife had this humor to appear unwilling of whatſoever he deſired; yet he found a way to have her comply with his mind by making ſhew to deſire the contrary: muſt theſe men be thus managed? muſt the *Law forbid* what it would have *done*, and *command* what it would have *avoyded*? Would not a man think that theſe men came from the *Antipodes*, whoſe both *Religion and Policy* ſtandeth in ſuch *direct oppoſition* to that of our *hemiſphere*?

What God do they worſhip whoſe Faith is Faction, whoſe Religion is Rebellion, whoſe charity is murthering and ruining of Kingdoms? whoſe zeal is fury, whoſe order is confuſion, whoſe Chriſtianity, is antichriſtian, whoſe Godlineſs is Deviliſm? And what kind of Policy is that which armeth juſtice with a lath? maketh Magiſtrates without power to command, and lawes without obligation to obedience, which requireth juſtice to puniſh the ſmalleſt ſins, and reverence the greateſt, and teacheth the ſubject to account the lawes obligatory only to diſobedience: which biddeth every man do what is beſt in his own eyes, and calleth lawleſneſs liberty. Which maketh it the duty of the ſubject not to ſubmit his wiſdom to the law but to arraign the laws before his own fancy, and think himſelf not only free from obedience to it, but bound to oppoſe it, if he ſhall ſentence it, leſs wiſe then himſelf?

Fanatik Schiſmatiks! There is this onely to be pleaded for you, that your *principles are mad and* therefore their *wickednes is the more excuſable*. And that God may therefore *forgive you*, *becauſe you know not what you do*. But ſure: *This is not the wiſdom that cometh from above*. Whatever hope it may have of Gods pardon it can have

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no title to our reverence. Let the Turks honour mad men and fools, as ſuppoſing them inſpired from above, but our Apoſtle preventeth this conceit in us toward fanaticks, for he concludeth his chapter with a character of heavenly wiſdom quite oppoſite. *The wiſdom* (ſaith he) *that is from above is firſt pure, then peaceable, gentle, and eaſy to be entreated, full of mercy and good fruits without wrangling, and without hypocriſy.* Come now you that pretend your ſelves the ingroſſers of piety; that ſlight the phlegmatick dulneſs of the conformiſt, that go up to the Temple with the ſupercilious Phariſee, boaſting that *you are not as other men are: No doubt but ye are the people, and wiſdom ſhall dy with you. But we have underſtanding as well as you, we are not inferiour to you: yea, who knoweth not ſuch things as theſe?* Who ſeeth not that this Apoſtle and all the reſt agree with their Maſter in teaching love to be the moſt Subſtantial piety? who ſeeth not that he multiplyeth the commendations of *Peaceableneſs* but paſſeth over *Purity* with one ſingle expreſſion? Who ſeeth not that (however you boaſt your ſelves not only the beſt Scholars, but the beſt Teachers in Chriſts School, yet) you ſtick in the firſt leſſon, and have not yet learned to take out a ſecond? And who ſeeth not that St. *Paul* challengeth it as ſelf evident that you have not learned the firſt, untill you be perfect in the ſecond? *Are you not carnall whiles one ſaith I am of Paul and another I am of Apollo?* Is not your very boaſted *Purity* impure untill you learn to be *peaceable* alſo? Alas! *thoſe pollutions of the world through luſt*, are but the Devils forlorn which it is a ſmall victory to overcome, his main ſtrength conſiſteth in his *ſpiritual wickedneſſes*, wherewith he deſtroyeth multitudes of ſuch as had *eſcaped* the other: and many weak unwary Chriſtians become a prey to him, as the undiſciplined Barbarians did of old to the Romans: when having routed the Velites they broke their orders as to a purſuit and fell a cheap ſpoil to the legionaries: fleſhly luſt compared with ſpiritual pride is but

Iob 12. 2, 3.

as *Saul* to *David:* That hath ſlain it's thouſands, and this, it's 10000. Take heed of this Parthian though you have put him to flight, *Think not that you have already attained, or were already perfect,* as ſoon as you have learned to avoid the groſſer ſins of bodily uncleanneſſe: This is ſo far from making you perfect Chriſtians, that it doth not make you perfect ſo much as in your firſt leſſons; the wiſdome which is from above is firſt *Pure*, and it's purity *cleanſeth from all filthineſs of flesh and ſpirit.* On, on for ſhame then, to the next leſſon or the *Publicans and harlots will enter into the Kingdom of Heaven before you:* Their *beaſtly* ſins are but *gnats*: your *Devilish* ſins are *Camels*: you ſpy *a mote in their eyes, and behold a beam is in your own.*

Oh foolish ſeperatiſts who hath bewitched you, that you should not obey the truth ſo manifeſtly ſet forth, by our Saviour and his Apoſtles, and all ages of the Church and your own dear experience? Is it the oſtentous garb of a boaſted zeal? *This only would I learn of you,* Do you think our Saviours invectives died with the Phariſees? or *are they written for our ſakes?* Is that worthy of reverence now, which was worthy of ſuch vehement reprehenſion then? What did our Saviour inveigh againſt in them, which their ſucceſſors do not glory in, and you adore as in defiance to our Saviours Sermons? They boaſted themſelves the only religious and thence concluded all men accurſed but themſelves and their diſciples; they wore exalted eylids and broad phylacteries and other pomps of profeſſed ſtrictneſs, that they might extract reverence from the deluded people: *They made long prayers* & large profeſſions of zeal that they might *devoure widdows houſes*: and what more can you find in our modern Phariſees, but this that they out-ſin their predeceſſors? The Phariſees of old devoured widdows houſes: theſe make fatherleſſe and widdows, and then devour their houſes: they reverenced Gods Houſe that men might reverence them, theſe deny all reverence to Gods Houſe

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that they may ingroſſe it to themſelves & *take the houſes of God into poſſeſsion.* And are not theſe the more *ravenous wolves* under the ſame *sheeps cloathing*? If we look to the Apoſtles, what did they complain of in their rivals, which is not reverenced in ours? *Theſe* as well as thoſe *are falſe Apoſtles, deceitfull workers, transforming themſelves into the Apoſtles of Chriſt: theſe with fair ſpeeches deceive the hearts of the ſimple, and lead captive ſilly women*: If we look to ſucceeding ages, was there ever any heretick in Church or rebel in State, that did not profeſſe for the glory of God and the good of man? But if we look back to our own miſeries, *whence came wars and fightings among us*, and whither had they brought us? Did they not come from a pretended zeal to reformation? and was it not a wonderfull providence that delivered us from total extirpation? And are we not bewitched if we can relapſe into the ſame follies again, when a burnt child, though but a child, dreadeth fire, ſtrange power of prejudice. Is it not enough that our Saviour warned us before hand by ſo many lively deſcriptions of our impoſtors? that the Apoſtles, and all ſucceeding ages, and above all, our own hath ſo evidently and ſadly ſuffered under their cheats? can we neither be forewarned by cautions nor afterward inſtructed by ſuch coſtly experience? Can neither the leaves nor the very fruits tell us what they are? *Do men gather grapes of thorns or figs of thiſtles*? can love come from ſcratching thorns, or joy from prickling thiſtles? or could our Saviour have preſcribed a plainer or ſurer way to know them then by their fruits?

Let us judge them then by their fruits: *The fruit of the ſpirit is joy, love, peace and long-ſuffering, gentleneſſe, goodneſs, meekneſs*: & what is that ſpirit which is ſo fruitfull in malice, miſeries, and contentions, &c. Once more I beſeech in the words of St. Paul, *to mark them which cauſe diviſions among you and avoid them for they ſerve not the Lord Ieſus, but their own intereſts and with fair ſpeeches deceive the* Gal. 5. 22.

hearts.

hearts of the simple: And I conclude as my Apostle doth this chapter, desiring you to mark this too, *that the fruit of righteousness is sowen in peace of them that make peace.* That you may mark those who promote peace and union and may follow them as wearing that mark, which our Saviour owneth for his.

And the God of peace, and the peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God and of one another, &c.

FINIS.

ERRATA.

The Author living at great distance from the Presse; some errours, especially in punctations, have escaped, the most considerable are these.

Page 13. l. 7. Read *So evident doth the Apostle account it.* p. 14. l. 34. r. *avennes.* p. 16. l. 30. for thus r. *For as.* and l. 32. r. *So in the next.* p. 17. l. 10. r. *other.* and l. 33. for the r. *thy.* p. 18. l. 19. and 22. for read r. *red.* p. 24. l. 1. r. *Obj.* and l. 30. for risen r. *raised.* p. 35. l. 18. r. *Strange power of prejudice!*